GOSPEL GLIMPSES.

Religious Worship in Country and City, Church and Wood.

SACRIFICES. SEASIDE

Worship of the Fashionables and the Fast at Long Branch.

Dr. Ormiston on the Chances of Mankind in General of Seeing God.

Interesting Church Dedications in Harlem and at Astoria, with Addresses by Archbishop McCloskey, Bishop Loughlin and Others.

DR. DURYEA'S IDEAS ON SAVING SOULS.

The Humanity of Christ and the Sympathy of Suffering.

Bishop Snow's Depiction of the Grand Crash of the Universe That Is to Come-His Fury Wasted Against the Press.

Metropolitan churches are once more beginning so present in their interiors on Sundays an appearindicative of the existence of popular piety. The news are more crowded. The sermons are preached in a more cheerful tone. The contribution plates wear a more cheerful appearance. The choir assumes its old air of amour propre, and the sexton his most stately and most gracious manner. The camp-stools once more begin to encumber the ables and people who pay pew rents hold their heads as of yore higher than those who occupy the camp-stools.

iom, however, are as yet but slight. True, yester day was a cool and balmy day, breezy and sunshining like, in which the great populace poured but of doors, and tended in a strong tide church, ward; but, then, at the seaside there was also a targe crowd of worshippers assembled, and also in the woods at Merrick, where were held the last services of the crowded camp When these loiterers with nature have returned, and not till then, will the metropolitan churches be alive with their ordinary working fervor, for they supply what after all is a great use to religion-money. The cool days of Autumn, however, seem scarcely inclined to hasten their coming any more than is their wont. The sermons and services sketched below will, however, be found to possess a good deal of unusual interest

CENTRAL BAPTIST CHURCH.

Bermon by the Rev. P. S. Evans, on the Preaching of St. Paul the Apostle-The Doctrine of the Crucifixion and Incarnation-"We Preach Christ Cruci-

The congregation assembled in the neat and accommodating Central Baptist church, West Fortysecond street, yesterday morning at half-past ten b'clock, was not large in point of numbers, but comprised some very intelligent looking members. The preacher of the hour was the Rev. P. S. Evans. He ose his text from the first Epistle of St. Paul to the Corinthians, the first chapter and twenty-third and twenty-fourth verses, viz :- "But we preach and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

The Rev. Mr. Evans opened his discourse by say-

ONE TRUTH ONLY. ppon which the whole Christian Church based its dogmas, and that was the crucifixion. That was what the great Apostle of the Gentiles loved to preach, and, except from the lips of Jesus himself, never did such words issue from the mouth of any

never did such words issue from the meath of any twing man.

The preacher here culogised St. Paul, told the congregation of his nobility of character, the grandeur of his genus and his intellect, and the sublimity of his conceptions and aims as an aposile of Christ. St. Paul, however, did not preach human nature to the multitudes, nor did he dwell upon the dignity of man to any extent, although he himself was the best specimen of a man, even perhaps before his conversion, that the world has produced. But after his conversion, when taught by the Spirit of God, he soured above all his contemporaries. He tells us himself of his conversion, in the words of the text, "I had not known what sin is if the law had not said thou shalt not covet." This stricture upon the

COVETOUSNESS OF THE HUMAN HEART brought him to a sense of sin and of the desires of his heart, and yet he was a noble, high minded man, of unmistakable zeal. Society was then almost as it is now. There were open sins and secret sins as there are now. The present is but a vague copy of the past. There were eyestens of philosophy and mythological and superstitious ideas which in time lost their light and weight before the preaching of the tent makers of Tartarus and the fishermen of Galilee until they became like the empty shell of the crysalis when the butterny has attained its proper facilities to leave it.

St. Paul did not preach salvation attainable by

the crysals when the butterfly has attained its proper iacilities to leave it.

St. Paul did not preach salvation attainable by one's own executive power, but through Christ own executive power, but through Christ has a model. For he knew it was impossible to imitate Him, but the preached the law and showed us we were bound to keep it. The golden gates of heaven, he knew, would be thrown open to the siniess—to those who could challenge God, man, the angels and the flevils to find him guilty of wrong-doing by wilful intent.

could challenge God, man, the angels and the feevis to find him guilty of wrong-doing by withil lutent.

Paul did not preach Christ crucified as the only hope and source of salvation. He shows us that He fled not so much for sinners as in the place of sinners. His death is but the doctrine of the substituted sacrifice—for the law had to be midlled and the justice of God satisfied. He preached, in addition to the vicarious surerings of Christ, the sufferings of the Divinity that was within Him. The son of God was known by two names—by Christ from all eternity, and by Jesus from his birth. Christ suffered and died in His divine as well as in His human nature. Some persons fear to believe in His divinity when they come to contemplate Him HANGING HELPLESSLY ON THE CHOSS, and uttering the words, "My God! my God! why hast Thou forsaken me?" "Hut tell me not," said the preacher, "that it was the divinity united with the humanity of Josus that ted the 5,000 in the desert and walked on the ruffled waters of Gallice and called forth Lazarus from the grave; tell me not these things if you are going to separate that divine nature from the man-God at his last moments on the cross. Ah, yes; the saving power was in the divinity of Christ, and at no time ever since he became incarnate was it separated from it. Paul preached these thims, not as a mere the.

was in the divinity of Christ, and at no time ever since he became incarnate was it separated from it. Paul preached these things, not as a mere the blogical abstraction, but that men might come to Christ." The eloquent preacher concluded with a short but very impressive eulogy on the great mystery of the incarnation, which is like thousands of mysteries connected with our very existence, unfathomable, yet incontrovertible in its certainty.

ST. JOHN'S METHODIST CHURCH. The Rev. Dr. J. B. Wakeley on the Cospel

The Rev. J. B. Wakeley, D. D., preached yester say morning in St. John's Methodist church, on West Fifty-third street upon the saving power of the Christian Gospel. The speaker said that it was singular that during the Egyptian bondage there were no prophets. Moses came near the close. "Go preach the Gospel to every people," our text, was both a command and a prophecy. It refers at that time particularly to the Gospel's being preached in the Roman Empire, which extended over the greater portion of the known globe. The word "Gospel" had a broader and fuller meaning. There is

NO NOVELTY ABOUT THE GRAND OLD GOSPEL. There were a great many gospels in the New Cestament days. There are new ones now. Mormonism, Millerism and Spiritualism are all within the memory of men. People are about rendy for a new gospel, and I believe that there will be a new one within a year. There is an erroneous idea that no matter what a man believes so that he is sincere he is doing right. Sincerity does not sanc-

tion error. As a minister of the Gospel I have no right to preach anything but Jesus Christ. This is an age of infidelity. The Gospel of Jesus Christ is not a new thing. The battles for it have been fought. There is no need to arge upon you the sacredness of this book. It was born in heaven; when it was written

THE HOLY GHOST TERRED AUTHOR.

Its subject is eternal life and eternal death. It is a glorious Gospel. It is perfect. It is not possible to add another color to the rainbow without dimming all the others. It is adapted to all the world. Paul was proud of the Bhile. It is called the basis of the kingdom because it prepares humanity for heaven. Its author said that it should be preached among all nations. In a short time after His death saints were found in Cassar's household. Then came the Dark Ages; then the martyrdom of the Albigenses; then John Wycliffe, the morning star of the Reformation. This grand old Gospel came to America. The Gospel is

NOT A FAILURE.

Look over this country alone. New churches may be seen on every hill. Voltaire said that "Christianity was in its twilight," but it was the twilight of the dawn. The very preses from which his infidelity went forth soon after were employed in printing the Bible. Of all the boons which God has ever bestowed this Bible is the greatest. Sir Walter Scott, author of many books, said, "There is only one book."

DEDICATION OF ST. OECILIA'S CHURCH.

An Imposing Ceremony-Sermon by the Rev. Dr. Spalding-The Civilizing Influences of the Church-Address by the Rev. Father Flattery-Archbishop Mc-Closkey's Reply-Lecture by Dr. Mc-

Yesterday was a day of joy and jubilation for the Catholics of the northeastern portion of Manhattan Island, especially for those who belong to the new church which Father Flattery has erected at Second avenue and 105th street. The announcement that the Most Reverend Archbishop McCloskey would officiate induced many Catholics from other parishes to be present. At half-past ten o'clock A. M. the procession of cross-bearer, acolytes, priests and Archbishop formed and marched with solemn step to the main entrance of the new church, where the Archbishop prayed and intoned the "Asperges Me." The procession then walked around the exterior of the church, the priests perges Me." chanting the solemn strains of the "Miserère" and the Archbishop sprinkling the walls with holy water. On returning to the church entrance the Archbishop repeated the Antiphon, "Asperges Me," and offered np

asking God to purify and preserve undefiled the temple which he was dedicating to His holy service. The Litany of the Saints was recited aloud as the procession walked up the middle aisle to the sanctuary, and formed on either site of the high altar. During the litany the Archbishop solemnly blessed the church in the following words:-"Ut hunc ecclesiam et altare ad honorem tuum et nomen sanctæ tuae, Ceciliæ, purgare et beneand bless this church and altar, erected to Thy honor and to the name of Thy saint Cecina); and the assistants priests responded, "Te rogamus audi nos" (we beseen Thee, hear us). The Archbishop said a few short prayers (the priests having chanted the psaims exix., exx. and exxi.), and sprinkled the inner walls of the building, repeating the dicere digneris" (that Thou mayest deign to purify

only in obedience to God's laws and despise the coward doctrine that might is right. In the Church is taught the true doctrine of universal intermity, which has its origin in the universal intermity, which has its origin in the universal intermity, which has its origin in the universal intherhood of God and motherhood of His holy spouse, the Church. The house of God should be a living expression of man's love for His Creator. The Church should be the home, as she has ever been the patron of the fine arts. Those who object that music, paintings and grand ceremonials make religion sensuous, should remember that God speaks to the senses, that He makes "the invisible manifest by the visible." The parishioners of St. Cecilia have not as yet been able to realize their dreams of a grand temple, but by bearing in mind that sacrifice is the test of love, and that he who gives to the Church merely "lends to the Lord," they will complete the holy and noble and divine work which the Archbishop solemnly blessed to-day.

THE REY. PATHER FLATTERY ascended the altar steps at the close of Dr. Spalding's discourse, and thanked the Archbishop, in the name of the parishioners of St. Cecilia, for his kindness and condescension in officiating at the opening of the new church. "The Archbishop's huminity," said he, "in coming to our poor and humble—I had almost said—shanty, is not unlike that of our blessed Lord, who does not disdain to come and dwell on our attars." Before giving the last blessing the Moat Rey. Archbishop congratulated Father Flattery on the success that had so far crowned his efforts in establishing the new church, which, he hoped, would be but a preduct to something greater and grander. He congratulated Father Mooney on being the first to celebrate mass in the saccred edice, and the parisioners on that happy day which would, he predicted, be the forerunner of others of blessing and happiness.

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In the evening the Rev. Dr. McGlynn lectured on the divine mission of the Church. As his text he took the concluding verses of the Gospel according to St. Matthew—"Go ye, therefore, teach all nations," &c. His analysis of the goodness and intelligence of the Church was forcible and happy. The goodness of the Church is not the aggregate of the virtues of the faithful, either of the past or present; it is the goodness of the heart of Jesus which vivifies his mystical body:—"Lo, I am with you all days," &c. The intelligence of the Church is not the combined intelligence of her doctors and theologians; it is "the spirit of truth," which quickens her and teaches her all truth. The spouse of Christ, endowed with the source of goodness, can do no wrong; lilumined by the rays of infinite intelligence she can teach no error. Her mission is to all nations and for all ages. And the end will not be till all are gathered into one fold and obey the voice of one shepherd. The faithful should pray to God to hasten that day when the "qther sheep," of whom the Good Shepherd Speaks, will obey His voice.

CHURCH OF THE PROPITLESS PROPHET. The Grand Infernal Crash-Sermon by

the Right Rev. Bishop Snow. The Right Rev. Bishop Snow, of Mount Zion, preached yesterday afternoon in the University at that Time of Trouble Impending." Some eighty persons attended the services. Some of them, who evidently did not belong to the regular congregation, snored through the sermon comfortably. others dozed peacefully during the Bishop's learned quotations, and others, again, went out at the most interesting passages. This was embarrassing, but Bishop Snow was flercer and more flery than ever, and the amount of bloodsned that he foresaw among the wicked was something terrific. He first preached a sermon on the "filthy papers," and read a lengthy circular of the elders of the church, which was to the effect that there was but one God, and that

SNOW WAS HIS PROPHET. SNOW WAS HIS PROPHET. In 1844 Christ was crowned King of Kings, and now He ruled over all the nations of the earth with a rod of iron, and could dash them to pieces like so many pieces of crockery. The Franco-German war and other wars were predicted by Snow twenty years ago, the circular went on to say, and they (the elders) were prepared to prove it. Snow's manner was neither abrupt nor insulting, but his great beauty was, that he left the dirty work to the

'popular clergy." It was true that Snow was not

working for the salvation of the world, but left that job to the Catholics, Raptats, Presbyterians, Episcopalians and other denominations, so soon as they could agree upon the pian. (This, which was supposed to be witty, caused the Bishop to smile.) The circular then declared the Pope's assumption of infallibility to be blasphemy, and alluded to the "pagan dogma" of the soul's immortality. God could soon destroy all sham governments and religions, but not Mr. Snow, who would live poneyers and prophet, and all the nations of the earth would melt away before the burning wrath of righteons God. Nevertheless, Snow, the great prophet, would continue his work against all the powers of heaven and hell, lie would not notice the "Satanic journal" and his other enemies any further, but leave them to perish in their own infernal rottenness and corruption. This was the prelude, and now came the sermon. The Bishop took his text from Daniel vii, 1, and alluded again to the seventy weeks, which meant seventy years, and the 2,300 days, which stood for 2,300 years that were to precede the coronation of the King of Kings. Kerxes invaded Greece with five or six millions of soldiers; then rose Alexander, who retailisted upon Persa; and all this Daniel saw life his vision. The Bishop then took a ramble, and wandered through the conquest of Persia, the subjection of Palestine by the Romans, and the consumption of "the wicked" by "the spirit of the mouth." Everybody ought to look for Christ's coming, from heaven to earth, and by The Bishop then came to the pagan Romans, whose chief god was Jupiter, and lo! Papal Rome cut the Jupiter's head (in a statue) off and put on a head of Peter. This was unpardonable. The Romans would not have cut off Jupiter's head if they had had the slightest

Jupiter, and lo! Papal Rome cut the Jupiter's head (in a statue) off and put on a head of Peter. This was unpardonable. The Romans would not have cut off Jupiter's head if they had had the slightest respect for him. Another verse predicted that the Romans would not have "the desire for women." This meant matrimony, and, sure enough, Papal Rome forbade its cardinals, monks, nuns, &c., to marry, and not only to marry, but, what was even worse, to eat meat, which they ought to enjoy as a gist from God. It was said that the Papal Church was founded on Peter, but it was not St. Peter, but satipetre. (Sere the Bishop smiled a second smile, and looked as if he had said something unusually bright.) Guns supported the holy faith. That god of satipetre was known to the ancients, but the Bible represented him as the god of seven heads and ten horns. This represented the Roman Empire in all its divisions, with THE DEVIL AS THE GRAND RULING HEAD.

The pagan Romans knew nothing about the Holy Mary, and Snow thought this was rather commendable. The Antichrist had had his representative in Rome, and what position was he now in? He had been hurled from his throne, was on his way to perdition. It was not is throne, was on his way to perdition. It was not is the power of France to help the chair of Rome, even though she sent millions of soldiers.

This was the time when Michael was to "stand

to help the chair of Rome, even though she sent millions of solders.

This was the time when Michael was to "stand up." Michael was the generalissimo of the angelic armice and Gabriel was his first fleutenant. The Bishop then roasted the Jews a little on the eternal fire, declaring them to be of about as much account as so many infidels. Circumcision was not of the body, but of the neart and mind. And now the Bishop came to the great crash. The destruction of Jerusalem was nothing as compared to the damnation of this corrupt, apostate, doomed Christendom. Then the Bishop explained the pleasant time of trouble imponding by predicting war, famine, pestilence and other calamities, of which they could

pestilence and other calamities, of which they could RRAD ALREADY NOW IN THE NEWSPAPERS. He then predicted, without shuddering, that the righteous would wash their feet in the blood of the wicked, and when the sinners went down the righteous would go up to Mount Zion and sing a song there. Then would be the resurrection of the righteous (Bishop Snow included). Upon the descent of God all the righteous would be clothed with immortality and the wicked remain dead for only 1,000 years (during which time they would dream of the Bishop's sermon), then to wake and to be judged by Christ.

This was the end of the sermon and several members of the congregation woke up instantly.

chanted the psaims exix, exx. and exx.i, and the symmetry of the church (which, for a temporary frame building, is neat and attractive), the archibishop and priests retired to vest for the high mass, and re-entered the sanctuary preceded by a colytes and thuriter.

THE SOLEMN HIGH MASS, covam possible, and the symmetry of the symmet The former part of the sermon was devoted to a consideration of the Jewish symbolism indicated in the text, in the course of which a reference was made to the writings of Hawthorne, which, the preacher said, were remarkable for the portrayal of the

preacher said, were remarkable for the portrayal of the

TERRIBLE SENSE OF SIN

that underlies men's nature, but a total absence of any indication of the means by which these sins are to be washed away. After this introduction the main thought of the sermon was amplified, which was the character of the service that was promised in the text to the believer. "We have our High Priest, who is touched with the feeling of our infirmatics. The nature of Christ enabled Him to have a feeling for our infirmatics, or this nature was a daal nature—that of God and man. There was an oid saying in the war time, that "no man was at for the human march unless he goes on foot." The Lord Jesus went on foot for us. By His common life, therefore, did He show His wondrous wisdom.

THIS COMMON LIFE

was very much misunderstood. There was a great deal of nonsense talked about legislatures elevating labor, and a great deal of nonsense talked about legislatures elevating labor. Laws are but the expression of that which has grown, and if the people have grown up to the law, then the law is good. When we talk about the elevation of labor, and, having cancuses and resolutions to do it, we are making a mistake, for neither can do it. Resolutions are always a sign of weakness, for the resolving is an indication that we have not done the thing that we are resolving to do, for if we had done it we should not want to resolve about it. Elevation of labor depends upon the man himself and what he does with it. Sympathy with common life, sympathy for man, was then the attraction. I was in selt Lake City some time ago; I had a great desire to know what was the secret of Brigham Young's power. I always thought it was tyranny, a lear felt by the people for him. I found it was not. I saw a man there whom I knew, and on whose judgment I could rely, and I said to him, "Do these people really love and respect Brigham Young's power. I sind, "Yes; there is not a man of the same faith here, but would lay down his life for Brigham." I said, "What is the reaso

but would lay down his life for Brigham." I said,
"what is the reason of this?" "Well," my friend
replied, "he is

A GREAT-HEARTED MAN;

the other day, for instance, in this street a little
girl was coming along on the road; she fell down
into the dirt and dust. Brigham was coming along
and he ran and picked the little girl up, tried to
pacily her and dry her tears; and it wasn't his
coild either." This last sentence "fetched" the
congregation; the women looked meaningly at one
another, and the men smiled, some andibly, You
all know a man very well, resumed the preacher,
who, if he had not a heart bigger than the world,
even with his mighty intellect, would not have
achieved the success he has attained to. Sympathy
in suffering, a present help in times of trouble, a
humaneness in the help that was given by the
Divine to men, were all illustrated by other anecdotes, and the sermon was brought to a close.

DR. DURYEA'S CHURCH.

How to Lead Men to Christ-No Mouthing and Whining Required in the

Business of Saving Souls.

Dr. Duryea expounded the Word of God yester. day in his magnificent church, in Clason ave nue, to an audience which filled every avail able seat in the entire edifice. The text selected was from II. Corinthians, iii., 3 "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, writ-ten not with ink, but with the spirit of the living God; not in tablets of stone, but in fieshy tablets of the heart.
Last Sabbath, the Doctor said, he cautioned his

Last Sabbath, the Doctor said, he cautioned his congregation against selishness in religion. They were not continually to be solicitous about them. solves. Having thrown themselves apon Jesus, it's their duty to look to the salvation of others. After pointing to the necessity of Christians endeavoring to save the souls of others, Dr. Duryea explained the proper methods to be adopted for such salvation. In doing this he struck a severe plow at the old Methodistical dea of preaching hell and damnation and talking of religion in a strange and unnatural way. Why, said he, if a person were to talk of the weather, or any everyday occurrence, in the way some misguided men do of religion—that is, in the tone of voice and whining accent—they would straightway be voted innatics. What is needed is a straightforward, manly expression of those truths which touch a man—his present, his future, and

his everlasting wellbeing. Man is a free being. He must, in a measure, save himself; he must respond to the workings of God; he must co-operate with Him. The only way to train a man is to show him how to train himself. We hear people talk of self-made men. Why, they are all self-made, only some have been snown while others worked out the problem alone. In order to quicken a man to-wards his own salvation it is necessary to become ourselves witnesses of the truth, and it will depend a great deal upon the simplicity, the manifness and the natural, everyday way of expression, the number of souls we save. For a man to mouth and whine over the work of God is to annihilate his usefulness; in religion, as in other things, a man should conform to the principle he teaches, and he will then make it all the more true and plain.

CHURCH DEDICATION AT ASTORIA

Dedication of the Church of St. Mary of Mount Carmel-Sermon by Sisher Loughlin-The Mission of the Church. Yesterday marks an epoch in the history of Astoria, for it will long be memorable for the dedica-tion of the first Catholic church in the town. True, there has been a church in the place heretofore but its holy uses, and not its appearance, entitled it to the name. It was a small, low wooden building, which barely sheltered the devoted heads of the worshippers from the inclement and conscious that such was not a fit place for such a numerous and, in some respects, wealthy congregation to worship, began to advo-cate the necessity of a new building, and his efforts were crowned by the good work of yesterday. The laying of the corner stone, some time since, was noticed at length in the lieuald, and on that occa-

noticed at length in the HERALD, and on that occasion the question was asked when the church would be finished. A prominent member said all would be satisfied if it was finished in the Winter of 1873. From this it will be seen that the most sanguine hopes of the good wishers of the church have been surpassed.

At ten o'clock the procession was formed in the vestry room, and the solemn march around the church was begun. The acolytes, with burning tapers, preceded Father Phealan, who walked immediately in front of Bishop Loughlin, to whose prayers he chanted the responses. The procession moved around the south wing of the church, across the front to the centre entrance, through which they filed up the middle aside to the altar rail, thence to the left aisle, down the left aisle, across the church to the right aisle, up the right aisle to the altar again, where the Bishop casnied the remainder of the service. Some delay in the service was caused by the non-arrival of the quartet from Brooklyn that had volunteered to sing. They arrived at eleven o'clock, and the ceremonics progressed. The usual mass was celebrated, and Bishop Loughlin preached THE SERMON.

He read St. Paul's Epistle to the Corinthians:—

mass was celebrated, and Bishop Loughlin preached
THE SERMON.

He read St. Paul's Epishe to the Corinthians:—
"We preach Christ cruc.fied—a stambling block to
the Jews." Before speaking of the text the Bishop
salu:—It is a pleasant thing for me to congratulate
you on the completion of the new temple. It
speaks well for your zeal in the cause of Catholicity. Its beauty and symmetry will, as all things
beautiful do, increase devotion or your inclination
towards it. I hope it is the forerunner of many
more, larger and more beautiful, which I hope soon
to see rise up in the midst of your pretty little
town.

In speaking of the text, his reverence said:

town.

In speaking of the text, his reverence said:—
Preaching Christ crucified was not alone the work of the Apostles, but of their successors; for the Divine injunction was, "Go forth and preach the Word to all nations and every creatme." This delegation of power was given to the Apostles to transmit to their successors, as Ghrist had given it to them as His successors. The Church was not made for any special age or any particular people; it was to be immortal and universal, and to falfil these requirements it must of necessity be handed down from generation to generation, or cise lost to the great masses of the people who have not the education to discover its grand truths and maxims and live up to them.

THE WORK OF PREACHING

Is not alone with the priest or minister, for without auditors there is no preaching. They must be there to hear and receive the lessons of Divine love and justice and to profit by them. To pay the tithes and build churches is an essential part of the work of Christian laymen, for without them the substantial, or rather material, monuments of Christianity could not be raised. We build churches in which to "preach Christ crucified a stumbling block to the Jews," but to you a manifestation of the wisdom, power and glory of God, you see and recognize in the Church the hand of God, so mercifully extended to support the grand truths of religion and to afford the means of transmitting them to the remotest posterity; for, says Christ Himself, "Go preach and I am with you, even unto the consummation of the world."

The work which Christ handed to the Apostles is now being done for you. Profit by the lessons which the work contains. Cherish them in social life, preach them in public, and transmit them to your children, whom you hope to meet in heaven, as a priceless boon—a princely patrimony.

SERVICES AT LONG BRANCH.

Seaside Chapel-How Moses Saw God's Giory and How Others May See It-Religion To Be Taken to Watering Places-Sermon by the Rev. Dr. Ormiston, of New York.

LONG BRANCH, August 17, 1873. Feeling the necessity of furnishing spiritual pabulum to the Summer fashionables at this favorite watering place, the Seaside chapel was out of the pockets of the visitors. Another, and, as some would esteem it, a bad feature, is, as an indebtedness of \$7,700 still remaining upon the chapel. It is a branch of the Reformed Dutch church in the village, and the services are in accordance with this branch of the Evangelical Church. It is a neat and modest church edifice, and at the services this

gelical Church. It is a neat and modest church edifice, and at the services this morning the chapel was crowded with a most fashionable audience. After the usual prefatory exercises Rev. Dr. Ormiston, of the Collegiate church in New York, corner of Pith avenue and Twenty-ninth street, made a stirring appeal to the congregated worshippers with the view of still further lightening the church debt. The contribution boxes were then passed around and the greenbacks poured in plenteeusly. Rev. Dr. Ormiston then preached the sermon, his text being Exodus, xxxili. 18—"And he said, i beseech Thee, show me Thy giory." This was the wondrous man. Conscious of his own weakness and of the great mission entrusted to him, Mosea uttered this prayer. It was the most striking prayer that has come from the lips of mortal man. His was a great and glorious career. He was the mightlest man of God. Great life duties devolved on him. It was an intelligent prayer and awfully earnest. He, with his great work before him, longed for the palpable presence of God. He had already enjoyed tals, as on Mount Sinai, and he wished to enjoy it again. There was a splendid significance in it. And from this time he never fattered more. The glory of God was his shield. The statesman, the deliverer, the hero stood firm in his lanth in God. There was a MATERIAL MANIFESTATION.

What was it? Has it a light of surpassing respiendency, surpassing all the splendors of the nonday sun? It was more than this. On the pinnacle of Pisgah's point he had a glimpse of what was to take place in age! to come—a glimpse of the coming of Christ—a glimpse of the vorid's Redeemer. God, in His answer to the prayer, said that all His goodness should pass before him. What an

Redeemer. God, in His answer to the prayer, said that all His goodness should pass before him. Wast an INDESCRIBABLE PANORAMA passed, before Moses! He saw the times of David and the prophets; he saw the infant Jesus in the manger at Bethlehem, he saw Him on the cross; he saw the glory of His resurrection and a world redeemed; he saw all through the coming centuries up to our day and generation; he saw further on, and caught a glimpse of the millennium; he saw the glory of God as shining respiendently through all eternity from His throne eternal in the heavens. There was a propriety for all in putting up personally the same prayer. They wanted a clearer idea of hie and its duties; they needed more light; they needed to be clothed in the robes of God's great fatherhood; they could not get along without His presence; they could get along without anything else, but they could not get along without anything else, but they could not get along without anything else, but they could not get along without anything else, but they could not get along without anything else, but they could not get along without anything else, but they could not get along without anything else, but they could not get along without anything else, but they fould get along without anything else, but they fould get along without anything else, but they fould not get along without anything else, but they could not get along without anything else, but they fould get along without anything else, but they saw in a grand thought. The lowlest among them was made capable of knowing God. All could hit their eyes and say, "God, my God: Father, my Father!" He who studs the firmamment with His stellar glory gives peace to the humblest soul. All men are religious. God never made an irreligious man. Infideis are homen so feverish in the pursuit of money, or fame or place? It is not love of money or honor so much. It is thou?

HUNGRY, YEARNING HEARTS, and they will be hungry until God comes into their hearts. Why will men be satisfied with the husks of life? M

he showed that

A LITTLE GOSPEL

did not meet human wants. Going to church and attending to the ordinances of the church were not all of religion. Religion was internal, not external. The means they had to use were within the reach of all—reading God's word, carnest meditation and prayer. In the whirl of rashlonable life they must not forget their duties to God. Recause they were away from home they were not to think they could do as they pleased. They must bring their religion with them.

Prayer, singing and benediction closed the excretises.

BREEZES FROM THE SEA.

Long Branch Visitors Again Blessed with Fine Weather and Good Bathing.

Reminiscences of the August Storm.

OCEAN GROVE CAMP MEETING.

The Moral and Immoral Tendencies of Camp Life.

How the Young and Old Live and Sleep.

CLOSING SERVICES YESTERDAY.

LONG BRANCH, August 17, 1878.

the legitimate privileges of the Summer, last week, we have a revival of pleasant weather and of established sesside enjoyments. The hotels are again filling up, with indications of a prolonged season, and to-day we hear renewed complaints of a scarcity of rooms at the favorite houses. The last reminiscence of the storm is furnished in the snape the business men of New York who were compelled to make the trip backwards and forwards between the city and the Branch during the prevalence of the gale, expressing their approbation of the efforts of the railroad and steamboat companies to their appreciation of the emciency of the line, as shown in the regularity with which the boats and These resolutions were adopted unanimously at a largely attended meeting of cottage residents and Looking out upon the sea to-day, as smooth and placid as a lake, with hundreds of vessels moving slowly and lazily over its sparkling surface, one can hardly realize that it is the same ocean which only three or four days ago dashed its angry billows so furiously against the beach, threatening destruction to everything within their reach. On Wednesday last the foaming, roaring breakers tossed up their white crests into the air nearly half a mile from the shore, while this afternoon the Plymouth Rock, so densely packed with excursionists, that all her decks appeared to be covered with a heavy black fringe, steamed up within a few yards of the land, exchanging salutes with the battery and cheers with the thousands of spectators who lined the bluff. THE OCEAN GROVE CAMP MEETIN

But variety is said to form the spice of life, and the contrast between the tempest of a few days ago and the splendid sunshine and calm of to-day is not more marked than has been that between the scenes of the past week at Long Branch and those enacted five or six miles off at Ocean Grove. At Long Branch, during the storm, the hours not occupied in gazing on the grandeur of the ocean, were consumed in the indoor amusements of music, dancing, billiards, bowling, card playing, reading and flitting. At Ocean Grove the roar of the tempest could not drown the shouts of the saints rejoicing in the Lord; the beating of the rain could not dampen the ardor of the exhorting sisters, who strove to lead others to grace by the relation of their own experiences; the chilliness of the northeast blast could not cool the not lervor of the preachers, who story the could not cool the not lervor of the preachers, who sought to lash their congregations into enthusiastic holiness. The Long Branch amusements were, of course, the amusements of sinners; the Ocean Grove work was the work of saints. Yet it may be well to inquire whether there are not some evils to guard against in the latter as well as in the former. the scenes of the past week at Long Branch and

evils to guard against in the latter as well as in the former.

18 A CAMP MEETING A DESIRABLE INSTITUTION?

I am aware that in raising the question as to whether a camp meeting has a moral or immoral tendency, I shall startle a great number of persons, and probably offend not a few. But the Heraldon has a duty to perform to the public which cannot be neglected, in consideration of private interests or individual views. Some five or six thousand persons of both sexes, and of all ages, have been gathered together in Ocean Grove for the past ten days. The greater portion of them have been living during that period a gypsy life, in tents. Some of these canvas residences have in them two or three beds, and all of them are separated from each other and from the public view only by flimsy curtains. There is about them none of the sacred retirement of home, none of that exclusiveness and security which modesty demands in the hours devoted to rest and sleep. Young giris just budding into womannood and males of their own age may occupy adjoining divisions in these tents, and sometimes even the same room. Fathers and mothers retire at night divisions in these tents, and sometimes even the same room. Fathers and mothers retire at night and rise in the morning with grown-up children in adjoining beds. Even when the apartements are separated by a curtain it does not seem that a canvas tent pitched in a public road where people are at liberty to pass and repass at all hours of the night can be a desirable place for a steeping apartment for a reduced young lady, or that the habt of living in such a manner, even for two the most precious charm of womanhood. The method is the most precious charm of womanhood. The method is the most precious charm of womanhood. The method is the most precious charm of womanhood. The method is the most precious charm of womanhood. The method is the most precious charm of womanhood. The method is the most precious charm of womanhood. The method is the most precious charm of womanhood. The method is the most precious charm of womanhood. The method is the most precious charm of womanhood. The method is the most precious charmon of which can be broken down without peril to the whole. Yet no unprojudiced person could have visited Ocean Grove last week without becoming convinced that there is masching the method is a working which may be invisible to eyes inclous working which may be invisible to eyes the working which may be invisible to eyes the working which may be invisible to eye inclous the method working which may be invisible to eye the working which may be invisible to eye the working which may be invisible to eye the working which may be invisible to eye the

plan was changed and it was made a State camping ground, although the meetings draw visitors from many other States in the Union.

PROFITABLE FIRTY.

As an investment the enterprise has, of course, been a grand success, although the original investors have not made great fortunes out of it. They keep all the place in order, make the improvements and pay all expense of police, &c. The increase in the value of the lots has enabled them is do all this, and the association now owns 30 acres of good land, and has no indebtedness worth speaking of. No fee simple is sold. All the lots are sold as perpetual lease, so that the control of the regulations is still in the hands of the Association. There is a reservation by which the Association. The lots are now worth from \$200 to \$1,000, according to location. Dr. Inskipp's lot is one of the most valuable so far for the investment, from a worldly point of view. As a religious adventure, in the hands of such an earnest and sincere Christian as Dr. Inskipp, it cannot fail to prove profitable. It will, no doubt, bring souls to God as liberally as it has brought dollars to His servants.

THE SERVICES DURING THE WEEK.

Services have been held during the week—three on each day and prayer meetings at all hours. The principal preachers have been Dr. Hanlan, of New Jersey; Dr. Inskipp, of New Jersey; Dr. Reed, of New York, the Secretary of the Missionary Bociety; Rev. Mr. Robinson, of Philadelphia; Rev. Mr. Whittier, of South Carolina, and others.

On Wednesday last, sympathizing with the war of the elements, a doctrinal storm sprung up in the camp, and the Rev. Dr. Inskipp, who is a very plain and emphatic talker, was somewhat severe on those of the brethren who opposed his views on the subject of complete sanctification. On Friday, however, with the returning pleusant weather, came a restoration of peace and good fellowship among the

President as he impressed holy kisses on his glowing cheeks.

The closing services.

To-day was the last of the regular session of teg days, but it is likely that the meeting will be continued to-morrow and Tuesday, although the members are rapidly decreasing. The closing services were of an interesting, enthusiastic and noisy character. The preachers were lishop simpson, Dr. inskipp and others. At the prayer meeting several sisters told their experience, and some exciting exhortations were made.

THE COLORED BRETHREN,

who have a tent set apart for their own night meetings, have been extraordinarily zealous in the cause, and report several conversions among their own people. Last night the closing services were of an extraordinary character, and although the vehement appeal of one colored brother, who should lead by or the Lord to blow out the moon and stars, so that all the people of the earth might be of one color and the day of jublies might come, was not complied with. The earnestness of the prayers and the exhortations no doubt had its proper effect.

PECUNIARY SUCCESS.

was not complied with. The earnegtness of the prayers and the exhortations no doubt had its proper effect.

The meeting has been pecuniarally a successful one for the Ocean Grove speculation. The tents have rented from \$14 to \$20 for the session of the meeting, and as four or five hundred of them have been in use it can readily be seen that a large sum must have been realized. Besides this, a thriving business has been done by the butchers, grocers, bakers and others, who are emisted in the service of the Lord. Indeed it is clear that Ocean Grove is a mint to the saints who are its proprietors, and that religion is in this instance remunerative, here as well as herealter.

Some excitement was occasioned on the beach here this alternoon by the sudden appearance of a handsome and showy little cance-shaped boat, painted white and gold, with sails set, which came scudding over the waves and through the surf in a remarkable manner. The singular little visitor, as she danced along, seemed looking for some particular spot on the coast. As she approached her single openpars shouled to those on shore, "is this Ocean Hotel Beach?" and on boing answered in the affirmative he headed his vessel towards the shore, and dashed learnessly through the surf. Riding on the top of an incoming wave, he was suddenly caught by another, which broke over him, but did no further damage than was comprised in a wet coat. As soon as the boat touched the beach she rower and goldisther, Professor Donaldson himself. He had made the trip from New York to Long Branch (touching at Coney Island, and remaining there one hour) in about five hours. Until washed by the Long Branch couching at Coney Island, and remaining there one hour) in about five hours, being high and dry on the sand out of reach bimself. He had made the trip from New York to Long Branch (touching at Coney Island, and remaining there one hour) in about five hours. Until washed by the Long Branch surf he had not shipped a handul of water from one end of the journey to the other. The

THE MERRICK CAMP MEETING.

The Closing Exercises to Take Place This Evening.

The Methodist camp meeting at Merrick, which opened on Tuesday, the 5th inst., was to have closed, according to the original programme, on Thursday last. On Wednesday, however, came the great rain storm, which considerably diminished the attendance, although two services were held, at which much interest was manifested. On Thurs lay the storm continued with increased fury it being evident that the closing services, if held on that day, must be tame and unprofitable compared with those of former years, it was determined, upon a canvass of the families present, to hold over until to-day, fully seven-eighths of those upon the grounds being in favor of the proposition. It being impossible to hold a meeting at the preachers' stand, one was improvised during the forenoon in the large restaurant room of the pavilion, which proved to be a very interesting one. A similar meeting was held in the afternoon, and the usual prayer meetings were held in the evening.

the usual prayer meetings were held in the evening.

On Friday morning, the storm still continuing, with little apparent prospect of abatement, many of those who had on the day previous been most enthusiastic for continuing the meeting, hastly collected their effects and started for home, their fear of the consequences of possible coids probably proving more powerful than their zeal in the cause for which they were ostensibly assembled. Notwithstanding this defection, however, two successful meetings were held during the day, at which the attendance was small only by comparison.

On Saturday the storm having cleared away, and the purpose of holding over having become known, the attendance began again to steadily increase. Two services were held during the day, and the vonerable Father Reynolds preached to a large audience in the evening, from the first chapter of Colossians, twenty-eighth verse, his discourse being a powerful exhortation to immediate repentance.

colossians, twenty-eighth verse, his discourse being a powerful exhortation to immediate repentance.

Yesterday was the most pleasant day that has been experienced in the grove during the entire meeting. The air was pure and delightuily cool, and the recent rains had so effectually laid the dust everywhere that locomotion was nowhere disagreeable. The attendance steadily increased throughout the day, and in the atternoon and evening there were, probably, five thousand people on the grounds. The forenoon serinon was delivered by the Rev. C. T. Mallory, from I. Timothy, ili, 16—"Great is the mystery of goddiness; God was manifested in the flesh," Its purpose was to show the various and sometimes mysterious methods by which God works his purposes. Mr. Mallory was followed by Father Reynolds in one of his characteristic exhortations to immediate repentance. The children's meeting at one P. M., was unusually interesting, the addresses being by Mrs. George Lansing Taylor, wife of the Hempstead pastor; Mr. Mallory and others. The singing at these children's meetings has not been the least interesting feature of this year's gathering. In fact, the singing at all the services, which has been under the general direction of Mr. John Luckey, of Brooklyn, has been especially excellent. The alternoon discourse was by Matthew Hale Smith on the "Unselfshness of Heligion," the aim being to show that religion is essential as well to success in a worldly point of view as to happiness and to salvation—the three points constituting the three great aims of markind. The evening discourse was by the Rev. Mr. Worth, of New Bridge, Long Island.

was by the key. Air. Worth, or New Bridge, Long Island.

Special preparations have been made for the closing exercises to-night, which are expected to be of a highly interesting character. A large number or ministers are expected upon the grounds during the day, and morning and afternoon services will be held, as usual. The good results of the meeting this year are shown in quite a number of conversions. The exercises yesterday were under the direction of the Rev. Charles B. Fietcher, Presiding Elder of the Southern District of Long Island.

CHURCH DEDICATION IN JERSEY.

The basement of the new St. Michael's Catholic church, on Ninth street, fronting Hamilton Park, Jersey City, was solemnly dedicated to the worship of God yesterday by the Very Rev. D. H. Doane of God yesterday by the Very Rev. D. H. Doane, Chancellor of the diocese. There was a large congregation in attendance. Solemn high mass was celebrated and Dr. McGlynn preached the dedicatory sermon. In the evening the members of the temperance societies and other organizations had a procession through the neighboring streets. The new edince is a brick structure, 166 leet long, 80 in width, and has a very commodious basement. It has been little more than a year in course of erection, and will be completed in another year. The old church will be turned into a schoolhouse, where, it is hoped, the school children will have less miserable accommodation than heretofore. The new brick church is to cost the handsome sum of \$150,000, according to the statement of the pastor. Mr. Conchio.